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may be reminded, said my friend, of the great moral principles, which pervade the universe, which bind man to man, and nation to nation; I am ready to grant, said he, that they are sometimes acted upon, and are then a bulwark of security But I cannot think that this is always the case; for though a pagan philosopher teaches *that nothing can be politically right which is morally wrong*; yet christian cabinets are often actuated by different principles. Whether the English cabinet will hereafter think itself bound in the veto business to submit to the great principles of justice and good faith, we can only ascertain from its past conduct. Let that conduct be fairly determined, and in doing so, let us not go far back, lest obscurity might be pretended, and a change of manners, and a change of times be alleged; let us take the period nearest to us, from the infraction of the articles of Limerick, to the union inclusively; and say, if we are to judge of the future by the past, what must be our conclusion?

But, Mr. Editor, I fear I have trespassed on your time, and extended my observations too far for the limits of your publication. I have shown Censor, the fallacy and futility of his arguments; he compares terms which are not similar, and which do not bear a comparison. This is a source of error by which the authors of arguments may be misled, as well as those to whom the arguments are addressed. To avoid it, I would advise Censor never to raise a structure of reasoning on complex ideas, without first examining their foundation and soundness. Are the simpler ideas of which they are composed, founded on nature? are they well assorted, and closely and firmly united? If they are, he may with confidence proceed to enlarge and to embellish his building; but if they are not, at the first shock, *mole sua ruit*, and leaves not a trace behind.

CRITICUS.

To the Editor of the Belfast Magazine.

SIR,

WHEN I was first made acquainted with the intended publication of your Magazine, I hailed it as a happy era in the literary history of my country, anticipating the most beneficial result from such an undertaking, the general plan of which announced an intention to open such sources of knowledge, both local and general, as might eventually tend towards the improvement and amelioration of the condition of my countrymen.

For it will not be denied, either by the philosopher or the moralist, who has made human nature his study, that the progress of intellect in any country will be in proportion to the means of information its inhabitants have access to; by weighing and comparing the opinions of others on various subjects the mind is furnished with food for reflection, and when once the reflecting powers are set in motion, it is their nature to be progressive; by these means man begins to feel his own dignity; by habituating himself to think, his ideas assume a degree of consistency, and rising in the scale of rationality, he is enabled to acquire that integrity of principle, and that independence of thought, which, under the most trying contingencies, cannot fail of yielding him consolation and support. If an increase of virtue and happiness be the consequence of an increase of the diffusion of knowledge, every thing which tends to promote a purpose so noble and comprehensive, ought to meet with encouragement and support from the public at large. And it is with pleasure I observe your attention has been so much turned to things really useful, without at the same time wholly neglecting the entertaining; a proportion of which, when not suffered to sink into matter merely frivolous, ought to find a place in the pages of such a work. The grand fault of all the periodical publications which have hitherto appeared in this country (as far at least as I am capable of judging) has been in aiming so much at the *latter*, that they have nearly overlooked the *former*, and instead of adding to our stock of knowledge by enlarging our ideas on different subjects, or giving a just bias to the public taste, they have rather tended to enervate the mind; no wonder that they should have sunk into merited

oblivion. I hope better things of your promising protegée.

As your avowed object in undertaking the work, was the instruction and entertainment of the public, I presume that any matter which has a tendency to promote the one, or contribute towards the other, will not be altogether unacceptable, let it come from where it may; this consideration has induced me to offer a few remarks on a subject which appears to me to be of national moment, and which more than any other, is calculated to nurture those false notions of honour, and keep alive that spirit of resentment, so destructive in their nature, of those principles of charity and benevolence, which tend to bind man to man: I mean the barbarous practice of duelling. What dreadful effects are produced by it! the peace and happiness of families invaded and destroyed, and all to gratify what? an empty, absurd notion of honour! I could have wished that in attempting to discuss a subject which affects the *moral* interests of society so much, a person better qualified had undertaken it; but whatever deficiency I may feel in *argument*, to enable me to exhibit the enormity of the practice in its native colours, I hope I shall be able amply to supply, from the remarks of a celebrated author who has lately written on the same subject, and which will, I expect, be found to merit the attention of your readers. He thus expresses himself.

"This detestable practice (of duelling) was originally invented by barbarians, for the gratification of revenge. It was probably at that time thought a very happy project for reconciling the odiousness of malignity, with the gallantry of courage.

"But in this light it is now generally given up. Men of the best understanding, who lend it their sanction, are unwillingly induced to do so, and engage in single combat, merely that their reputation may sustain no slander.

"Which of these two actions is the truest test of courage? the engaging in a practice which our judgment disapproves, because we cannot submit to the consequences of following that judgment; or the *doing* what we believe to be right, and chearfully encountering all the consequences that may be annexed to the practice of virtue?

"With what patience can a man of virtue think of cutting off the life of a fellow mortal, or of putting an abrupt close to all the generous projects he may himself conceive for the benefit of others, merely because he has not firmness enough to awe impertinence and falsehood into silence?

"If there be any meaning in courage, its first ingredient must be the daring to speak the truth at all times, to all persons, and in every possible situation. What is it but the want of courage that should prevent me from saying, "Sir, I ought to refuse your challenge. What I ought to do, that I dare do. Have I injured you? I will readily and without compulsion repair my injustice to the uttermost mite. Have you misconstrued me? State to me the particulars, and doubt not that what is true I will make appear to be true. Thus far I will go. But though I should be branded for a coward by all mankind, I will not repair to the scene of deliberate murder. I will not do an act that I know to be flagitious. I will exercise my judgment upon every proposition that comes before me, the dictates of that judgment I will speak; and upon them I will form my conduct." He that holds this language with a countenance in unison with his word, will never be suspected of acting from the impulse of fear."

In these observations our author has, I think, with much force and energy of expression, clearly proved that it requires a greater portion of *real* courage and self-possession, to resist such a custom, sanctioned by the world, than for a man by joining in with it, to risk his own existence; in the one case (regardless of the sneers and reproaches which most probably await him) he stands forth the champion of his species, and the friend of humanity; whilst in the other he has *a chance* of escaping, and should he fall, he may have the satisfaction of reflecting that he dies like *a gentleman*: yet surely this high wrought sense of honour (which in its operation so often leads to dishonour and misery) cannot altogether stifle the calls of nature, or smother the sensibilities of the heart,

at least it will afford but small consolation to the wife and family of its victim (should he have left either behind) when they are made acquainted with the fatal consequences produced by it; deprived of the counsel and support of him, whom on all occasions they were used to look up to as their protector and friend. Left alone in the world! doomed, perhaps, to struggle with adversity, "to bear the stings and arrows of outrageous fortune," without that well known voice, which could even rob misfortune of half its sting, to cheer and comfort them! If the evil could be confined to that class of society who profess to be the leaders of fashion, and who, troubling themselves but little about the happiness or misery of their fellow creatures, are content to "fret their hour upon the stage," and then pass off to make way for others equally *worthy*, the mischief would not be so great, but unfortunately this is not the case; the force of example has such a powerful influence, that many whose education, would, perhaps, have led them to act very differently, seized with this mania, are hurried headlong to an untimely grave! Such are the dismal effects too often produced by this savage custom! Pause, therefore, ye votaries of fashion, behold the baneful influence of your example! Reflect upon the consequences, ye who in your intercourse with society, scorn to do a mean or unworthy action, yet are rashly impelled by a false idea of honour, to act contrary to the suggestions of reason and of virtue, before you risk precipitating yourselves and others into this gulph of misery! Behold the agony and grief of your wives and children; consider the calamities which your blind imprudence is likely to entail upon them; suffer the benign influence of humanity to take possession of your minds, and if the heart be not lost to every finer feeling, when these considerations are suffered to have due weight, weak, indeed, will appear all the flimsy pretensions of honour. Should you think these remarks worthy a place in your Magazine, they are at your service.

A FRIEND.

To the Editor of the Belfast Magazine.

SIR,

YOUR intelligent correspondent, A. Z. gives an excellent method of saving Bees; yet he omits a very important part, that of feeding them when they have not a sufficiency of honey. Permit me, through the medium of your useful work, to request A. Z. or any other of your readers who may be sufficiently informed on the subject, to communicate his opinion to the public.

Bangor. A FARMER.

USEFUL INVENTIONS.

Communications on Potatoes, by Dr. Wright of Edinburgh. (Extracted from the Report of the Board of Agriculture, in England.)

POTATOE FLOUR.

IN the simple analysis of the potatoe, we find it is composed of three distinct and essential principles. First, a mucilaginous juice, which has no peculiar properties. Secondly, a fibrous, light and gray-coloured matter, like that contained in the roots of many pot-herbs. Thirdly, a dry powder resembling starch from grain. To obtain this powder, the process is easy: the fresh potatoes must be washed clean, and grated into a clean vessel; this pulp is next put into a hair-sieve, and mixed with cold water; when by repeated effusions of water, the strainings are no longer white or milky, what remains in the search may be put to one side; the strained liquor is suffered to settle, and the brown coloured water, drained off and thrown away. Repeated quantities of cold water are then poured on the white hard mass, well stirred up each time; and when settled, and the water poured off till the sediment is perfectly white, this matter is then taken out, and the lumps broken down, and put